



85-1  

---

17

THEOLOGICAL SEMINARY.  
Princeton, N. J.

Case, I  
Shelf, 7  
Book, RL





Digitized by the Internet Archive  
in 2015

# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

---

---

JULY, 1859.

---

---

### Missionary Work at our own Doors.

HAVING occasion recently to visit a parish, in another diocese, not far from this city, we heard at one time, incidentally, of two cases which illustrate forcibly the lamentable ignorance and neglect of religious privileges which everywhere prevail.

The one was the case of a young man, whom the Rector's wife was, with careful kindness, teaching to read. He was entirely ignorant of the first principles of religious truth, was habitually profane, and had never even heard *that there was a Lord's Prayer*, much less learned it and come to use it in the spirit of prayer and supplication. In his frequent visits he was taught to read, and gradually led on, until he was instructed in the truth, and not only a regular attendant at church, but of his own accord, desirous of being baptized and admitted to the other privileges of the Christian Church.

The other was an aged man, of sixty-eight years, who in early life had been confirmed in England, and yet had not been in church *for forty years*, until sought out and kindly led thither by the Rector's care and love. He, too, was careless, ignorant, and needed much of instruction and guidance, to rouse his slumbering conscience and direct his feet into the way of peace. This is but one of many instances, in which

the children of the Mother Church, are here left as sheep without a shepherd, to wander on in darkness and in sin.

Now if two such cases can be found in a Christian neighborhood, what must be the frightful ignorance and destitution in our new settlements, where there are no schools or churches, and the inhabitants are left to indifference and irreligion, if not to vice and infidelity? What a motive is there here for earnest missionary efforts, "to them that are far off, and to them that are nigh." In every city and place just such cases of ignorance may be found, if Christian kindness will seek them out and "care for their souls." And oh, what mighty multitudes, in our land of Christian light, are going down to death, not knowing whether there be any Lord's Prayer, or Holy Ghost, or loving Saviour, or righteous God, or heaven or hell! Would that the daily use of the Lord's Prayer, by Christian hearts, might be made more of a high reality, in warm desire, strong faith, patient love, and earnest effort for the salvation of the souls of men! Oh, that in all our neighborhoods we may have just such kind and pious efforts, with the same happy issue and results! This is the true missionary spirit, and missionary work, in every sphere, small or large, at home or abroad, in the city or the country, in our own land, and even to the end of the world.

---

### **Missionary Spirit and Prayer.**

"CHURCH membership is at the root of the whole. 'Unreal,' said Thomas Whytehead, 'is all union of hearts, that are not knit together in the bonds of the mystical body.' And in terms somewhat reversed, we may add, Unreal is all profession of Christianity, which unites not men in the spread of the Gospel of Christ. Interest in Missions is of its very essence, and is a genuine interpretation of the baptismal vow. Personal work and alms bestowed on the cause of Missions, are sanctified by daily prayer for their success. I dare not

propose anything short of *daily* prayer for the promotion of a cause which lies so near the heart of the compassionate Jesus ; occasional or temporary prayer would be altogether inadequate. A Christian should surely, once in the day, as a general rule, breathe into the earlier part of the Lord's prayer a missionary intention ; and he could not do it in terms more simple and comprehensive than those which the catechism had taught him in his youth : ' I desire my Lord God, our Heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people, that we may worship Him, serve Him, and obey Him, as we ought to do.' One who possessed as much of his Master's spirit as most men of this generation, the late Rev. Edward Bickersteth, in his book of ' Family Prayer for Six Weeks,' has embodied a petition for Missions, in some shape or other, in every prayer, both morning and evening."—*Colonial Church Chronicle for May, 1859, p. 180.*

---

### A Liberal Giver.

"How is it, Betty," said a minister to a poor woman in Wales, who was always observed to contribute something whenever a collection was taken—"how is it I always see you drop something on the plate? Where do you get it?"

"Oh, sir, I do not know," she replied ; "the Lord knows my heart and good-will to His cause, and, somehow or other, when a collection is to be made, I am sure to have my penny before me ; and when it comes I put it in the plate."

"Well," said he, "you have been faithful in a little, take this, and do what you will with it."

"Five dollars, sir!" said she ; "I never had so much money in my life ; what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause."

Soon after this a man came round to solicit subscriptions for some benevolent object ; he went to one person, who gave him

three dollars, and another who gave him one, both of which were regarded as very liberal donations. Happening to come to this poor woman, he asked her what she would do.

“Put my name down for five dollars.”

“Five dollars!” said he, “why, where did you get it from?”

“Oh, sir,” said she, “I got it honestly, put my name down.”

She gave him the money; and in about two weeks from this time, she received a letter, informing her that a friend had just left her five hundred dollars.

How often do we see fulfilled that Scripture, “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” Prov. xi. 24.

“Largely thou givest, gracious Lord,  
Largely thy gifts should be restored.  
Freely thou givest; and thy word  
Is—‘Freely give;’  
He only who forgets to hoard,  
Has learned to live.”

*Christian Witness.*

### **Moral Discipline of Giving.**

“But rather give alms of such things as ye have, and behold all things are clean unto you.”—LUKE xi. 41.

(From a sermon by Rev. GEO. SHEPARD, D. D.)

WE see how important it is, that one have at the bottom and the beginning, right principle. It is a grand regulator. One right principle at the head and fountain of conduct, puts and keeps everything in the region of it, and resulting therefrom, right also. And a principle like the one we have now stated, thus generic and summary in the prevention of evil, and the production of good, has herein a proof that it is right, and is of God. Just see what it does. This one word, giving, carried through on this principle, succeeds to blot out those other traitorous and engulfing words—will to be rich—among the



most tainting and deadly in all the human vocabulary. Planted here, doing this, no taint shall ever touch you; no ill-gotten gain shall ever sear your conscience or burn your palm. The clustering graces of holiness, the rather, will gather around and adorn your character. All that is given will go with freedom and joy; and the result, the amount imparted, shall stand in the end as a noble monument, not of merit, but of grace—the soul's treasure passed over, laid up on the other side, its own inalienable possession, the glory and wealth of its immortality.

Not only shall you be blest in your character and deed, but those connected with and dependent upon you shall be blest through you as your intent and prosperous hoarding never could have blessed them. Hence, in another sense, all things are clean unto you. By this standard and course of beneficence, by this example of piety, by the prayers which go up from a heart thus pervaded and consecrated, by such large outgoes of charity as shall keep down the hope of inherited wealth in those coming after, you help form an atmosphere of purity for children to breathe and grow up in. The property which, fast held, and to the last skilfully rolled up, would have been a snare to them, an omnipresent temptation, as it commonly is—have taken away their manly strength and salient aspiration, and achieving enterprise, as it commonly does—dooming them, and passing them, with rare exceptions, to the shades of insignificance and blank nothingness in creation, as is most obtrusively and painfully the case—this property, dealt with and disbursed on the other principle, is charged with no such perils—is changed wholly to another, a vital element and issue. The carnal and corrupting given, the spiritual is received; and so the treasures of your home become vastly greater, and richer. The crowning good is that all is clean; your hands clean; your reputation clean; your soul, through grace, clean; your children, through the same grace, clean; all these clean to you.

Is it not an astounding fact, when there is so much created in order to be given, and so many professed servants, new created of God who hold it, and are bound to give it—the oath of consecration most solemnly upon them—a world needing it, the world all thrown open to receive it or the Gospel it might send—its millions upon millions brought into vicinage, and we may come directly to them, and impress them, and mould them, and put them in the way to heaven; and yet it is a fact that the Church fails most frequently and decisively in meeting the cost; as though she could not afford to set her dollars against the redemption of these souls. I fear she hardly puts down annually a dime against a soul. The men to go are oftener on hand; it is the money that lags.

It does seem often as though the worst, the most cruel form of selfishness is this which links itself with religion and religious people. Oh! this selfishness of the new man; this Christian worldliness; this baptized carnality; this holy greed of gain; what a demoniac heart thou hast. Accursed shape! hellish thing! away from our temples and our hearts! Let the Master come, if he must, with his scourge of cords, and drive him out of our temples and our hearts; and himself possess us, and fill us with his own good spirit.

But the blessed Master has another and a better way to purge out the evil, and take the possession, namely, by his truth and grace. This is the doctrine of the text and of all his Gospel. The Christian character is benevolence—the spirit of sacrifice and of work for a lost world. A missionary spirit is the measure of it; a giving spirit, at once the measure and the promoter of it.

Giving, then, is one of the means of grace—one of the best means of spiritual growth. If no good externally is done by the gifts, the charities, still a vital and immeasurable good is done to the giving soul—enough, and vastly more than enough, to justify the deed. The sordid taunt so often thrown, “Why all this waste?”—it comes of the sordidness that is equal to the sale of the Lord himself—the thirty pieces in the pocket bet-

ter than He. I repeat, if no outer good is done, there is no waste; no matter what the amount given, be it only enough; if done with the Christian motive, then the character is set forward, and the Church is brought up higher and nearer to the millennial state. The Church must pass through the work and the sacrifice of establishing the millenium abroad, in order to make one in her own pale. Those final words of her Lord, then, which lay upon her this amazing responsibility, Go preach the Gospel—evangelize all nations;—are to her an untold heritage of blessings and of blessedness. They embody the corrective and expulsion of her deadliest foes; they are to her the necessary means of the victory, and the kingdom and the crown; I mean on this ground of attainment—personal, separate fitness, reached by the culture and through the conflict of beneficent giving and doing. The question before us is, Will we meet these conditions, and have the millenium at home; the kingdom within us—not forgetting the one condition our Lord so magnificently marks—giving alms of such things as we have?

To very many, this, as a means of grace—of spiritual advance; stands in the first place, and is indispensable; stands in a sense even before prayer—they being ahead in prayer, behind in giving. To all those, then, who have given leanly and grudgingly, we say, Arise and give—give bountifully—give heartily—give wilfully—just because something within resists, and says, I won't. Give the more and still more, from the very teeth and grip of the old retaining passion. Give with the measure and intent to crucify it;—that hundred, the nail; that thousand, the spike; that ten thousand, the spear; and so proceed and persist till the base and slimy thing is wholly dead.

And in our dealings with others—the minister in his appeals to his people—must come to them with some authority, with a worthy object and with a sizable claim. A small matter will not do the business with men; take them as they rise. The hearts of the majority are so snugly shut up—the orifice not

unfrequently all tight and twisted and gnarled—if you would come upon it with any likelihood, it must be, not merely with a sharp tool, but with some bulk and weight ; pry at it with a massive lever—some little local appeal will not make a passage. The field is the world—the instrument also. Then make the big world into a wedge, and drive that in, and so you shall succeed, and they and the world shall be the better for it.

Giving—doing—sacrificing, on the right scale, is not only the means of grace to ourselves ; it is the secret of power in what we do for the needy or perishing. Money so given that it does us good in the giving, does, we believe, vastly more good in its going forth. It takes, so to speak, an embalming and vitalizing from the heart it leaves, which gives it, or the truth it commissions, an imbedding in the hearts it goes to. A thorough victory over selfishness, achieved and shown on the part of Christians and the Church, becomes the miracle of the Gospel—its moral sign, which opens a path for it to the souls of skeptical or idolatrous men. What economy appears in the arrangement of means, and what responsibility it imposes, that our condition of power toward the world is simply that the Gospel, by our whole reception of it, has become a power upon us ; first, a power upon us, then a power within, and a power emanant. The Gospel living in us, and working out, is its own witness. In this condition, we need spend no time in preliminaries, none in philosophizing or proving. Filled full of it ourselves, that is the argument—and overflowing, that the argument—and giving bountifully, and intently working for the good of others, that the argument. So was it with the Apostle Paul. Mighty as he was in the tread of his logic when he chose, in the main he was his own argument ;—moved over lands and seas, himself a colossal demonstration. The same with the Christians then ; their character ; the reing of love throughout ; their total conquest of selfishness—no man calling anything he possessed his own—that their argument. What they did, history tells us, and we shall repeat the achieve-

ment, when we repeat the character, and not till then. Our first responsibility is to be what we ought to be, and what we may be. The path is all open to the attainment—the Divine Helper open to our access; to Him let us come, with hearts open and longing to receive the replenishments of good which shall eject the evil—those enrichments of grace, those treasured gifts of salvation, that repletion of the love divine which shall make us ready, eager even, for a work or sacrifice fitted to advance the kingdom and the glory of the Master.

---

### Outside Contributions.

FROM the third anniversary sermon of Rev. W. H. Hill, in Grace Church, Sacramento, California, on Sunday, May 1st, 1859, from St. Luke xvii. 10: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which it was our duty to do."

Besides much of plain and earnest counsel, we commend the following to our readers, as to contributions for other than parish purposes:

I have but few words to say in relation to these outside benevolent contributions. Some may think I call upon you for them too often. They greatly mistake who thus suppose. The law of the Kingdom of Grace is the reverse of that of the world. On every Christian temple, as well as on every Christian heart, should be inscribed these words of truth and soberness: "It is more blessed to give than to receive;" "He that giveth to the poor shall not lack;" or these: "He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again." I do you, then, a favor, by giving you these opportunities. You are investing money that will pay you back a glorious interest. Who will tell me, this day, that he or this Church is any the poorer for the contribution of the sums I have just named? Not one; nor could it be said if the amounts had been quadrupled. I not only believe God's words in the abstract, but also in their particular application. I have watched this subject closely, and have always found that those parishes which contributed the most liberally and conscientiously to missions and other benevolent objects, where, from the very necessities of the case, the gifts

must be disinterested, have always been, and are now, the most prosperous and able in their temporal concerns, to say nothing of spiritual growth; while those which have been miserly and niggardly in their contributions, forever taking refuge in the proverbial saying that "charity begins at home," have always been, are now, and I believe always will be, half-starved, poor parishes, ever struggling against difficulties, unable to meet their necessary current expenses, without a blessing, temporal or spiritual, from Him from whom comes every good and perfect gift. Such are the teachings of fact, as well as of the Word of God, and it is because I wish you to be prosperous and to grow in grace and strength from day to day and year to year, as well as because it is your duty, that I spare you not in these opportunities to demonstrate how much of love to God and charity toward your fellows is in your hearts. I crave your thanks, therefore, rather than your censure and complaints.

---

### Wisconsin.

#### *Sheboygan and Plymouth—Rev. J. B. Pradt.*

CONSIDERATIONS connected in part with my health, induce me, with the approbation of my Bishop, to desist, for a time, from the regular offices of the Ministry, and I, therefore, reluctantly resign my appointment as Missionary of the Domestic Committee of the Board of Missions, to take effect *from and after the middle of the present quarter*, i. e. *May 15*. It would have given me much pleasure to have continued in the service of the Committee until at least the close of the half year (July 1); but circumstances render it proper for me to desist from my Mission as early as at the time indicated.

It may be proper for me to add that, since my appointment by the Committee, as well as for some time previously, I have given, usually, two services each Sunday, in Plymouth, and a third service at Sheboygan, fourteen miles distant. On three Sundays, I have given my second service in Lima, a township lying somewhat off from my usual route from Plymouth to Sheboygan. These visits have awakened some interest in our services. I have also made two visits (the first in October last) to Sparta, a pleasant and promising town, far to the west of me. At my second visit, I was much pleased to find several persons desirous of confirmation, and that an excellent impression in favor of the Church had been produced by recent visits from Bishop KEMPER and the Rev. Mr. Durlin, the Missionary at La Crosse.

We were favored with a visit from our good Bishop about a month since, when four persons were confirmed at Plymouth, and one at Sheboygan. Two adults and three children have been baptized at the former

station since my appointment, and one child at the latter place ; and on Sunday next I expect to baptize several children in each parish.

Through the exertions of a few ladies the Sunday-school, at Sheboygan, has very largely increased.

I do not know that I have more to add, except to acknowledge the many benefactions, from known or unknown friends, to the parish at Plymouth, and to commend it to the further fostering care of the Committee.

---

## Kansas.

### *Leavenworth City—Rev. Hiram Stone.*

THE last few months have been an eventful period in the history of Kansas. The excitement after gold has led thousands from almost every part of our country, to embark as adventurers to a wild and almost uninhabited region, lying several hundred miles beyond the outposts of civilization. This, of course has had its influence upon the social, moral, and religious condition of the territory, and particularly upon its principal towns, of which ours is the first in importance. Leavenworth has experienced, thus far, a rapidity of growth which, from its earliest inception, has been wholly unparalleled in the history of our nation. Yet, as a necessary consequence, the interests of religion do not advance in anything of an equal ratio with the increase of people. The proportion of foreign population, compared with native born citizens, is fearfully immense.

And now to show what influences religion has to contend against, we will cite one instance of recent occurrence :

Moved by a spirit of insubordination, a large number of citizens petitioned the City Council for a relaxation of the present stringency of the Sunday law, at the same time asking the privilege of keeping open stores, saloons, &c., on that day. After considerable hesitation, the Council so far acceded to the petition as to allow the matter to be settled by a vote of the people, and Monday, the 28th of March, was accordingly fixed upon as the day for deciding. The day proved exceedingly inclement, and consequently considerably diminished the number of votes. Tickets were printed and freely distributed on both sides. These bore their respective inscriptions—"Sunday Law"—"No Sunday Law"—and upon this strange issue more than 1,600 votes were cast ; of these, 1,000 citizens voted for the proper observance of the Lord's day, and 600 against it. This statement will serve to inform the Church concerning the state of affairs among us, and also advise all the friends of our cause not to expect too much of those who labor in the pioneer field.

Besides this fearful array of vice and irreligion, the Protestant force is here, as elsewhere, far from being a unit in point of mutual co-operation.

Society, by gradual process, is becoming regulated according to the principles of religion and virtue; and the Church, though weak and in her infancy, is making her influence felt. Yet we must look for her permanent establishment and healthy prosperity to the time when the excitement of gold and speculation has given place to a state of affairs more abiding and substantial. And when the public mind has become somewhat unbent from its present tension after these worldly objects, people will, doubtless, begin to think more seriously upon things which are spiritual and eternal. Our only course, therefore, is to bide the time with patient labor and earnest watchfulness, assured that in due time the cause of God will prevail.

---

### Washington.

#### *Fort Vancouver—Rev. J. McCarty, D. D.*

WITH the increase of the garrison at this post, from one to six companies, my field of usefulness has become more important. The Sunday morning congregations, made up of the garrison, with a small number of persons in the employ of the Hudson Bay Company, has been larger during the last few months than heretofore. I generally visit the quarters of one of the companies an evening of every week, deliver an address, and commonly conclude with prayer. In addition to other visits to the hospital, as occasion may require, I go there every Saturday evening, deliver a brief discourse, and have prayer. I have commenced a Friday evening service and lecture in the chapel of the post, for the season of Lent. The Sunday evening congregation in the village has been large for the place, generally filling the school-house—our place of worship. The Sunday-school is still kept up, but the number of scholars is small, and their attendance irregular.

I have visited and officiated a Sunday, both in the morning and evening, at the following places—Astoria, St. Helen's, The Dalles, and Oregon City; besides, I have divided the services of a Sunday between Milwaukie and Oswego. Such are the arrangements of the boats on the Columbia and Willamett, that I have been obliged to spend from three to six days in making each one of these visits. As the congregation and prospects of the Church in Oregon City are improving, it is very important we should have a Missionary stationed there.



## Minnesota.

*St. Cloud—Rev. Dudley Chase.*

DURING the winter past I have continued to officiate, with but few interruptions, notwithstanding the severity of the weather ; but I cannot say that, during that period, I had much to encourage me. This spring, however, our evening service at St. Cloud has been attended by a more numerous congregation than is found in any other house of worship in the place. My visits to Sauk Rapids have been very much interrupted by the insecure state of the ice and the breaking up of the river.

I visited and preached at Clearwater, a village twelve miles below. Last Sunday I crossed the river in a skiff, to officiate at Sauk Rapids ; but I found the whole population of able-bodied men scattered over the hills, contending with the prairie fires. As I looked over the river, I saw the long line of fire bearing down upon our little church, and it was with great difficulty saved by those skilled in "setting back fires." The judges and justices had laid aside black cloth, and were hard at work in the dress of firemen to save their homes. "Saved ! yet though as by fire."

I had the pleasure of meeting our venerable Missionary Bishop, who will visit us on his return from the Indian Mission, and will confirm.

Our ladies have been active in organizing a sewing society, and have already secured a small sum. I have secured a lot for a parsonage.

We have lost a few valuable members ; and a few families are coming in. We hope for better times. I can only say that I have labored in hope and prayer for a blessing.

---

 Illinois.
*Wilmington—Rev. C. B. Stout.*

THE first six months having expired since my appointment as Missionary at Marhattan and Wilmington, I would report as follows :

Stated services have been regularly held in the two parishes under my charge every alternate Lord's day. The journey of fifteen miles, much of it over an open prairie, during the winter months, has been often fearful, and sometimes positively dangerous ; but, under the protection of a good Providence, I have been saved from any serious accidents.

During the season of Lent, services were sustained in this parish Wednesdays and Fridays, and every day in Passion Week, with encouraging success.

The Western Missionary has a life of constant toil, incessant labor, and wearisome anxiety. Calls are made on his time in attending funerals in

the country for miles around, not unfrequently when the roads are almost impassable. He must go out and search for "Christ's sheep that are scattered abroad," inducing the living to attend on the means of grace, and perform the last rites for the dead. On one occasion, to meet a call of this kind, your Missionary made a journey of fifty miles, in February, when the travelling was exceedingly hazardous, preaching twice, and performing full services both at the funeral and at another place where an appointment had been made.

On the 21st of May, we were gratified with a visitation from our Bishop, when *seven* new disciples were confirmed; *two* others were necessarily absent much to my regret. These all are expected to join the Communion on Whit-Sunday. The Bishop's appointment for Manhattan had to be withdrawn for the present, owing to one of those unavoidable delays which will sometimes occur, even after every precaution had been taken to guard against a failure.

The results of the past year are gratifying; both my parishes are yet in the first years of infancy. Baptisms at Manhattan—3 adults and 4 children; confirmed, 5; one candidate confirmed elsewhere—total, 6. At Wilmington—baptisms, 3 adults and 13 children; confirmed at two visitations, 11—total in both parishes within twelve months, 17 children baptized and 6 adults; confirmed, 17; while more than 20 have been added to the communion.

The pecuniary embarrassments of our Western people have indeed borne heavily on the Church, and those who are called to do the work of the Church. We look forward to better times. The prospects of a good harvest the present year are encouraging, and we pray for a large ingathering of souls into the garner of the Lord!

---

### Texas.

#### *San Augustine—Rev. J. Owen.*

IN the month of March, it was my misfortune to lose my house and premises by fire, but my parishioners have been very kind in *aiding* to repair my loss. I had just made a purchase of the property on credit, for which the last payment is to be made on the 1st of next January. You have heard the result of our proceedings in the election of the Rev. Mr. Gregg, of South Carolina. I trust he will accept and be a great blessing to the Church in this Diocese. The work here may be slow, but it must be sure, with the gracious aid of Him who giveth the increase. I have nothing particular to add, except that the mule that I rode nearly 200 miles, to the convention, became so obstinate on his return that I had to trade him away for a horse, give \$75 in addition, and as I was among

total strangers, leave my gold watch as security for the payment of the same, otherwise I could not reach home. The work of a pioneer in this country is by no means easy or profitable; but it is an honor to be allowed to do or suffer anything in so good a cause.

---

Iowa.

*Fort Dodge—Rev. T. B. Fairchild.*

HEREWITH I send you my report one month in advance of time. My reason for this is, that I have accepted a unanimous and pressing call to return to my old parish in Ohio. I leave the station in a state much more inviting than I found it, a church nearly completed, and so far free from embarrassment, except for the means to complete it. It is needless for me to show the reasons for my resignation; but it may be proper to say that it is for no reason connected with the prosperity of the parish, but as a simple matter of duty to the Church to keep an important field from running to waste.

I have been in the service of your Board one year and five months, at a great sacrifice of comfort and health, but not, I trust, without some fruit for my labor. I hereby tender you my resignation of this station, to take effect at the close of this month.

---

Florida.

*Fernandino—Rev. James H. Williams.*

At your suggestion, here are the chief points in brief of the planting of the Church and its success, in Fernandino, Florida. Amelia Island is a sand bank, about 16 miles long and 2 broad, from which the ocean retired not long since, judging from appearances; it is dotted liberally with marshes, and has a few farms, some pine trees, an indefinite amount of ground, palmetto which bids defiance to fire and water, spade, shovel, axe, and hoe, to exterminate it.

In days not remote, an old Spaniard owned a farm at the northwest end of this island; his name was Fernandez. He died and was buried under a bending live oak (hung mournfully with drooping moss) which stood about the centre of his farm; and this grave of old farmer Fernandez is now the centre of Fernandino. Four new Missionary stations around it have sprung up within *three* years; over a hundred houses, tenanted by upward of a thousand people, mostly from the Carolinas and Georgia.

The railroad projected to run across the north end of Florida, from the ocean to the Gulf of Mexico, gave the first impulse to Fernandino, and keeps it up; it starts from here, and over half the rail is laid down; four steamboats, going north and south, touch here every week, in connection with the train. These railroad and steamboat advantages, and their geographical position, together with the fact of their having a good deep harbor, and eighteen feet of water on the bar generally, sometimes more, have impressed the Fernandinians with the firm conviction that this place is to become a great city in a short time. I am not judge enough of such matters to hazard an opinion of my own on the subject. The surface of the country is a dead level; but the woods are green all the year, and the air is pure, very pure. Meat has been known to keep three weeks in summer, hanging under the shade of a tree. Men are rarely, if ever, sun-struck, and dogs do not go mad. Living is high, and pestiferous insects are abundant. The climate of Fernandino is, on the whole, healthy and pleasant, but not for *lung*, *liver*, or *throat* complaints. So far as my observation goes, these require the dry, even temperature of the interior, the "Pine Barrens," where, unfortunately, you can get little fit to eat.

Five months ago there was no place of worship in Fernandino. The Railroad Company offered a lot to each body of Christians. The few Church people here, when this offer was made, consulted together, and chose a lot, for which they pay \$16 a year until they can pay \$200 in full for it.

On the 14th of June, 1858, a meeting was held, and the parish of St. Peter's, Fernandino, organized. Four days afterward, the Vestry of St. Peter's met again, and appointed a Building Committee, limited to \$15,000, to take measures to erect a small chapel, and procure a Pastor, and recommend some mode of supporting the same. This Committee, with the consent of the Vestry, called Rev. James Henry Williams, and put up a building, at a cost of \$2,200. The corner stone of St. Peter's was laid November 8th, 1858, by Rt. Rev. Francis H. Rutledge, D. D., Bishop of Florida, and the first service was held in the church (though still unfinished) on fourth Sunday after Epiphany, January 30th, 1859, the building not being ready to occupy before.

Since then, regular services have been held every Sunday, except two, when I preached at the Bishop's request, at St. Augustine, Rev. Mr. Thackara, rector there, being absent on business for the Diocese.

Coming down the river St. John's, I stopped at Green Cove Springs, and held service—ten or so present.

During Lent, we had full service and sermon on Wednesdays and Fridays, and every day in Passion Week, and on Easter Monday. On Easter Tuesday I found myself unable to officiate.

## Ten Days in the West.

WE have just returned from a short sojourn in the West, having visited Utica, Buffalo, Detroit, Chicago, Milwaukee, Nashotah, Madison, and Janesville. We spent Whitsunday, June 12, in Buffalo, preaching in St. Paul's, Trinity, and St. Luke's. We were, on Trinity Sunday, in Chicago, preaching in St. James' and Grace churches. In the intervening week we had the pleasure of visiting Nashotah, during the examinations and meeting of the trustees. We never saw this cherished institution look more beautiful or more promising, and never were its trustees and faculty more cheerful and hopeful. Their simple faith in God has not failed them, and the large number of students, now in all over fifty, and the flourishing condition of the preparatory school at Delafield, under the energetic care of Rev. Messrs. De Koven and Hodges;—with growing means supplied as wants and numbers grow, all attest the care and goodness of a kind Providence. We heard, at the evening service, the sweet notes of an organ, recently presented by a lady of New-York, whose interest in the institution is as untiring as her benefactions are constant and liberal. The great want now for Nashotah is a new chapel, to replace the worn-out and decayed chapel, which is neither safe nor comfortable, in the rain or in the sunshine. We know no better work which any liberal churchman with large means could do, than to build at once this new chapel, and thus open a fountain of blessing for all time, in this honored school of the prophets. About \$20,000 should be thus expended. Who will have the privilege and the honor?

We met, during our journey, Bishops Kemper, McCoskry, and Upfold, besides many of the clergy, and had ample opportunity for pleasant and profitable conference as to our missionary work. Never was the field more white, the harvest more abundant. From the depressed state of things in all the West—the depreciation of real estate, the want of ready money, the stagnation of business, and the failure of the crops, for two or three years past—the pressure is painful and severe upon all classes, but especially its crushing weight must fall most heavily upon the poor missionaries and the parochial clergy. With the ability of their people so greatly crippled, they must rely more on their scanty missionary stipends, which should not only be paid promptly but increased; or the faithful laborers will be left to suffer, and all the interests of the Church to suffer with them. We were glad to find the prospects of a good crop, in most places, promising, notwithstanding the fears and forebodings, from the recent frosts. Never did the petition in the Litany, “that it may please Thee to *give* and *preserve* to our use the kindly fruits of the earth, so that in due time we may enjoy them,” seem to be more of a necessity and reality than now. May all the members of the Church so use and plead it, “that we may obtain mercy, and find grace to help in time of need.” Let earnest prayer, warm love, and lively faith, now open the hearts and hands of all the members of the Church, with large and liberal supplies for our work and wants. We never had more urgent need; we never had more cheering hopes. We only want the faith that works and waits, the love that feels and gives. May the author and finisher of our faith, and the God of Love and Peace, smile on our feeble efforts, and crown them with success.

“Like Lebanon, in towering pride,  
 May all our forests smile,  
 And may our borders blossom wide,  
 Like Sharon's fruitful soil.”

**A Call for California.**

A liberal member of the Church has offered Bishop Kip \$250 as an outfit, and \$250 a year, for three years, for any single man who will go to California, who is ready to go, and that soon. Petaluma and other points are open and waiting. What young men are ready to go?

---

**Appointments.**

In Michigan, Rev. Edward Magee, to Saginaw, from January 1, 1859.

In Iowa, Rev. X. A. Welton, to Story County, from June 1st, 1859.

In Texas, Rev. J. M. Goshorn, to Gonzales, from March 1st, 1859.

In Arkansas, Rev. W. E. Eppes, to Camden, from May 1st, 1859.

In California, Rev. Henry Smeathman, to Nevada and Grass Valley, from —, time to be filled by the Bishop.

In Illinois, Rev. W. L. Bostwick, to Cairo and Jonesboro', from April 1st, 1859.

---

**Resignations.**

In Iowa, Rev. T. B. Fairchild, of Fort Dodge, from July 1st, 1859.

In Wisconsin, Rev. J. B. Pradt, of Sheboygan, from May 15th, 1859.

In Florida, Rev. James H. Williams, of Fernandino, from May 1st, 1859.

In Mississippi, Rev. J. S. Greene, of Monticello, from May 1st, 1859.

---

**Our Funds.**

They do not come in as well as we had hoped. Our friends will bear to be reminded gently, that the year is fast wearing away, that very many parishes have not yet remembered us, and that our wants are both growing and pressing. We shall need not less than the whole receipts of the preceding year, besides completing the Relief Fund, to carry us through and leave us without debt, at the end of the year. For this we need yet a large amount for our current funds and \$1,400 for the Relief Fund. Who will send it?

## DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from May 15th to June 15th, 1859.

<b>Maine.</b>			
Wiscasset—St. Philip's.....	\$2 00		
<b>Vermont.</b>			
Bennington—St. Peter's....	5 15		
Guilford—Christ.....	5 00	10 15	
<b>Massachusetts.</b>			
Anonymous.....	2 00		
<b>Rhode Island.</b>			
Providence—St. John's S. S. Quarter's Pledge for Bishop Lee, Iowa.....	125 00		
Pawtucket—St. Paul's S. S., seven classes.....	9 54		
Middletown—Holy Cross...	3 75	[ 138 29	
<b>Connecticut.</b>			
Hamden—Grace.....	\$15 75		
North-Haven—St. John's....	7 00		
Portland—Trinity.....	20 00		
Sharon—Christ.....	8 00		
Hartford—St. John's.....	72 25		
Hebron—St. Peter's.....	5 00		
New-Haven—Trinity.....	78 00		
Norwich—Anonymous.....	2 00	208 00	
<b>New-York.</b>			
Bedford—St. Matthew's, a lady.....	2 00		
Glenham—Free Church of St. John Baptist.....	4 00		
Little Neck—Zion, for Iowa, \$48 63; general, 5 40....	54 08		
Scarsdale—St. James' the Less.....	10 32		
Queens Co. — Newtown, St. James'.....	10 00		
New-York—Grace, through Rev. Dr. Taylor.....	600 00		
“ St. Ann's Church for Deaf Mutes.....	2 50		
“ St. John the Baptist, a member.....	10 00	692 90	
<b>Western New-York.</b>			
Catharine—St. John's.....	7 00		
Sherbourne—Christ.....	4 00	11 00	
<b>New-Jersey.</b>			
South Amboy—St. Stephen's, \$105; for Relief Fund, \$50, Oneida Ind. Miss., 8	55 00		
<b>Pennsylvania.</b>			
Lebanon—Christ.....	2 64		
Mount Hope—Hope Church	11 36		
New-London—St. John's....	3 00		
Paradise—All Saint's, Mrs. Annie Baker.....	5 00		
Upper Merion—Swede's Ch.	5 00		
West Marlboro'—St. James'..	1 42	28 42	
<b>Delaware.</b>			
Indian River—St. George's.	2 83		

<b> Maryland.</b>			
Hagerstown—St. John's Par., St. John's Church.....	30 00		
Prince Geo.'s Co.—St. Paul's Par, ½.....	13 08		
“ Upper Marlboro.....	12 83	55 91	
<b> Virginia.</b>			
Amelia Co—Raleigh Par....	11 25		
Cornwall Par. Roanoke Ch., Henry Carrington.....	10 00		
Charlestown—An aged person for Episcopal Miss. Association.....	11 67		
Greenville Co.—Christ Ch. Sewing Soc. ....	30 00		
“ Green Spring Par., Wm. Gordon.....	2 50		
Halifax Co.—Antrim Par. .	14 00		
King Geo.'s Co.—St. John's.	10 00		
“ St. Paul's, for Epis. Miss. Association.....	30 00		
Mecklenberg Co.—St. Luke's, Edward Perry.....	3 00		
Powhatan Co.—Genito Par.	15 00		
“ Piedmont Par. Miss. Soc. for Episcopal Miss. Ass.	25 90		
Richmond—Monumental Ch. a lady for Bishop Scott..	3 00		
Roanoke—Mrs. Edw'd Watts, through C. P. Tayloe	5 00		
Williamsburgh—Bruton Par., \$5; error in May, \$5....	10 00		
Westover Par.—Per Dr. Wade.....	44 82		
“ Mrs. Dr. Wade.....	5 00		
Fauquier Co.—Leeds Church, for Epis. Miss. Ass.....	1 00	232 14	
<b> Georgia.</b>			
Marietta—St. James'.....	16 00		
<b> Ohio.</b>			
Cincinnati—St. John's S. S.	72 20		
Collamer—By Rev. Thomas Corlet.....	3 00		
Huron—Christ.....	2 00		
Toledo—Trinity.....	20 00	97 20	
<b> Mississippi.</b>			
Annandale—St. John's.....	2 50		
<b> Tennessee.</b>			
Memphis—Grace, “ II.”....	1 50		
<b> Michigan.</b>			
Marshall—Trinity, ½.....	21 53		
Monroe—Trinity.....	5 00	26 53	
<b> Louisiana.</b>			
Alexandria, Par. of Rapides —St. James'.....	40 00		
Bayou Goula—St. Mary's..	28 00		
Thibodeaux—St. John's.....	26 32		
West Feliciana—St. Mary's...	12 00	166 32	
<b> Missouri.</b>			
St. Louis—St. George's S. S., for Ep. Miss. Ass.....	50 00		
St. Joseph—Christ.....	6 00	56 00	

Illinois.				California.	
Chicago—St James' special for Bishop Lee, of Iowa.	\$70 00			Sacramento—Grace.....	\$50 00
Indiana.				Grass Valley—Emanuel....	4 40
Madison—Christ Ch. S. S....	22 38			Napa—St. John's.....	6 00
Richmond—A friend, per Rev. Geo. Fiske.....	3 50	25 88		Oakland—St. John's.....	17 74
				Stockton—St. John's.....	12 00
				90 14	
Wisconsin.				Miscellaneous.	
Portage—St. John's Easter Offerings.....		8 60		Episcopal Miss. Association..	1,600 00
Oregon and Washington.				Legacies.	
Portland—Trinity.....	100 00			Md., Baltimore—Bequest of Mrs. Ann Neilson, 1/2, less charges.....	242 98
Ft. Vancouver—For Missions in Washington and Oregon, per Rev. Dr. McCarty.....	44 00			Total from May 15th to June 15th..	\$3,935 19
Milwaukee—St. John's, by Bishop Scott.....	7 00			Amount previously acknowledged	\$10,078 42
Olympia—Mrs. T.....	2 50	153 50		Total since Oct. 1st.....	\$44,013 61
CORRECTION.—\$20 from St. John's, Louisville, in April No., was for Nebraska.					

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named Churches and individuals, from May 2d to May 31st 1859, inclusive, viz.:

Massachusetts—Newton, from Rev. J. S. C. Greene...	\$50 00			\$250; W. C. W., \$5; Miss L. W., \$3.....	\$11 50
Western New-York—Brookport, St. Paul's Sunday School for Rev. C. C. Townsend's "Orphan Home," Iowa City, Iowa.	5 00			Botetourt Co., St. Mark's Church, D. C.....	23 50
New-Jersey—Trenton, St. Paul's Sunday School...	\$5 78			Buchanan, Trinity Church D. C.....	20 00
Swedesboro, Trinity Church, by Rev. M. Tuillidge...	18 03			Charlestown, an aged person, D. C.....	11 67
Newark, Trinity Church, by Mr. Morrison.....	45 60	69 41		Piedmont Parish Missionary Association, D. C. ....	25 90
Pennsylvania—Philadelphia. St. Andrew's, \$500; H. G., contribution \$5; Miss H. Clayland, \$2.50; Mrs. Jas. L. Martin \$250; C. W. R., 1859, \$3.....	513 00			Iowa—Council Bluffs, St. Paul's, D. C.....	5 00
Harri-burg, St. Stephen's Church.....	25 00			Nebraska—Omaha, Trinity Church.....	8 00
Carbondale, Trinity Church.	10 00			Total receipts.....	\$1,112 98
Manayunk, St. David's, thro' Dom. Com. ....	71 00	619 00		To which add balance on hand, May 2d, 1859.....	697 35
Virginia—Richmond, Grace Church, \$10; St. James, \$20; Miss R. Parker, \$5; Monumental Church, \$92.....	127 00			Aggregate sum.....	\$1,810 33
Fairfax Co., Friends in Theological Seminary.....	46 00			Of which aggregate the Treasurer of the Domestic Committee has received within the same period.....	25 00
Lancaster Co., Christ Church Parish, \$6; Shepherds-town, Trinity Church....	25 00			And there has also been sent by the Treasurer of the said Association, to Rev. C. C. Townsend, of Iowa City, Iowa, the special contribution from S. S. of St. Luke's Ch., Brookport, W. N. Y., for "Orphan Home," at that place, received May 8th, 1859, as above.....	5 00
Danville, Church of the Epiphany.....	10 00			Leaving to be received by Treasurer, D. C., when appropriated by said Association.....	30 00
Middlesex Co., by Rev. J. Carraway, \$25; for Rev. C. M. Callaway, \$25.....	50 00				\$1,780 33
Hanover Co., St. Paul. Mrs C. R. W., \$1; W. F. W.,					



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

---

---

JULY, 1859.

---

---

### CHINA.

THE remarkable dealings of God's providence in the opening of the Empire of China to the free ingress of missionaries of the cross, have excited the liveliest feelings of interest in the hearts of all Christian people. The strangeness of the spectacle presented in the unsolicited proposition of the officials of that Empire to the representative of our government, to allow the preachers of the religion of Jesus to go anywhere in the prosecution of their labors, is one of the tokens by which God's hand is distinctly seen, and from it and other circumstances of like character, we gather the assurance that a great work is now to be done for Christ in that land. The most ample ground of encouragement is afforded to earnest missionary effort in that direction—nay, there is imposed a weighty obligation to go forward in the fullest measure of strength which we can command. The Foreign Committee have felt the pressure of this obligation, and, in view of the wonderful opportunity thus afforded, determined to reinforce their mission in China, by sending forth at once *ten* additional laborers. To meet the necessities of this instant enlargement, required special contributions to a large amount, and these Bishop Boone was requested to solicit from the churches. Indeed, the two things, seeking for *men* and obtaining *money* to send them, were two branches of labor undertaken by the

Bishop. To these must be added, also, another object undertaken by him, with the approbation of the Committee, viz., obtaining funds for opening an Interior Station in some more elevated region of the country, where the climate would be better adapted to his own condition of health, and where a retreat might be afforded for missionaries when in pursuit of health, while, at the same time, the position would become a missionary centre to regions around.

Very remarkable success has attended Bishop Boone's labors in behalf of these various objects; and this we cannot but trace to the self-same hand whose excellent working is so distinctly seen in the preparation of the field of labor to which his life is devoted. Many have offered themselves for the work, and, of the various classes of laborers needed, *nine* have been appointed, who are now completing their arrangements with a view to embarkation for China early in the present month, in company with Bishop Boone. Their names are as follows:

* Mr. HENRY M. PARKER, of the Diocese of South Carolina.	}
* " DUDLEY D. SMITH, " Alabama.	
" HENRY PURDON, " Pennsylvania.	
" ELLIOT H. THOMSON, " Virginia.	
" S. J. J. SCHERECHESKY, " Maryland.	

*To be Ordained by Bishop Boone in New-York, on the 7th instant, at St. George's Church.*

* Rev. THOMAS S. YOCOM, of the Diocese of Pennsylvania.	
Mr. JAMES T. DOYEN, " Maryland.	
" EDWARD HUBBELL, " New-York.	
Mrs. JANE M. DOYEN, " Maryland.	

The responses which have been made to the Bishop's appeals for money have been most hearty and liberal; of these we propose to make more particular mention hereafter. *Twenty thousand dollars* will be required to meet the wants

\* Go out as married missionaries.

of the Foreign Committee in the equipping, sending out, and supporting for one year ten missionaries ; the amount needed for the Interior Station is *ten thousand dollars* ; the two objects together require, therefore, *thirty thousand dollars*. At the date of writing these lines the amount necessary to complete the whole sum is *six thousand dollars*. All this has been accomplished within a very short time, and the result is most interesting in the evidence thus furnished that the same Divine agency which has wrought such wonders in the opening of China has been at work here in the hearts of God's people.

One other circumstance should be noted in this connection, and that is the very remarkable manner in which Bishop Boone has been sustained in the multiplied labors which have attended his efforts to obtain men and means for China. A single short address made last fall seemed to have perilled his life. During his recent labors he has sometimes spoken twice on Sunday and several times during the week following ; and although these efforts have occasionally produced great suffering, still we are much rejoiced to know that this has not been of a threatening character. We delight to make mention of these facts, because they are part of the whole series which attend the present aspect of the work in China. The whole combined should fill our hearts with gratitude to God and to more entire devotion to the cause of Christ.

Before another number of our paper is issued, the Bishop and his company will, probably, be on their way to China, and we earnestly ask in their behalf the prayers of God's people, that they may be graciously preserved from danger, and conducted in safety to the haven where they would be.

The Church may well rejoice in seeing this goodly company going forth as ambassadors of the Prince of Peace. Let our prayers be continually offered that the blessing of the Lord may go with them and crown all their labors with abundant success.

## WORK OF FEMALE ASSISTANT MISSIONARIES IN CHINA.

### MISS FAY'S REPORT.

RT. REV. WM. J. BOONE, D. D.

DEAR BISHOP: As the season has again returned in which you have requested us to send in our annual reports, I have the pleasure of submitting to you the following, and if it seem to you little more than a repetition of former reports, I can only say in apology, that during the past year the Boys' Boarding School has gone on so regularly, and with so little interruption either by change of teachers, pupils, or course of study, that any further details, except it be of a "*little progress onward*," could but be a repetition of my former reports—yet as a matter of order it may be satisfactory to review again each department.

#### 1.—GENERAL SUPERVISION OF THE SCHOOL BUILDINGS AND PREMISES,

The repairs of which, as last year, have been supervised by Mr. Nelson, and are strong and efficient, adding much to our comfort and safety; as falling walls have been rebuilt, decaying timbers changed, sunken, broken floors raised or made new; still, as there is neither wall nor fence around the premises to protect us from "evils without," constant care is necessary to keep the school boys "within bounds" and beggars, loafers, drunken sailors, and thieves, "without bounds;" yet this has been a favored year compared with former ones, when my life has been threatened, and I have often been called from my studies or other duties, by frightened teachers, boys, or servants, to exert my authority in driving away "aggressive strangers."

#### 2.—DOMESTIC DEPARTMENT.

Providing clothes and rice. In the first, my "cares" and "anxieties" have been a great deal lightened, and the boys' faces quite brightened, by the reception of a box from some kind and generous ladies of Savannah, containing materials for boys' clothes, which were speedily made up, and, with their ordinary supply, have kept them quite comfortable for every day and enabled them to look a "little smart" on Sundays and holidays.

As to "the rice" and "its belongings," I have at last almost entirely succeeded in leaving it in the hands of a patient, incorrigible, but polite Chinaman, with whom I rarely interfere, except to pay the weekly bills, and by an occasional glance at the tables (we have six now, eight boys at a table), to see that they are "properly appointed," not in *manner* but in *substance*, and that the huge basket which is placed on a bench in the centre of the room is well filled with white rice, hot and well boiled!

## 3.—CARE OF THE BOYS OUT OF SCHOOL.

In no department has the influence of "teaching" been more satisfactorily shown than in this. As the boys grow older, they become more considerate, and show so much deference and regard for my wishes that they not only govern themselves, but do a good deal in assisting me to look after the little ones. And I should hardly name this as still among my cares, except as it gives me an opportunity of expressing my approbation of the great improvement of the boys in their efforts at self-government.

## 4.—CARE OF THE SICK.

In this department my duties have been light compared with last year. Though with a people like the Chinese, "a willing mind" can never be much out of practice, and as you sent us so liberal a supply of Quinine, and other needful medicines, and as there have been no cases of very serious illness among the boys, I have managed to get along without once calling a physician, either for advice or medicine. The boys have great confidence in "my experience," and often beg for a little "foreign medicine" to give a sick friend when they go home. With myself I have not been quite so successful, as I had a severe attack of fever last autumn, which continued two or three weeks, but was treated with so much skill and care by Dr. Fish, that I have since had no further need of medical attendance, and my health has been much better this last year than during any other of the eight years I have been in China.

## 5.—ENGLISH STUDIES.

In this department there has been no change in the course of studies, though as Mr. Yang has been acting Consular Interpreter, in the British Consulate for the last six months, the teaching of his classes has been shared with myself and some of the larger boys who have taken their turn as weekly monitors, not only teaching some of Mr. Yang's smaller classes, but also mine, that I might have leisure to teach his advanced classes, geometry and scripture lessons. Mr. Yang conducts the morning prayers (in Chinese), hears a class in astronomy, and has a study hour after he returns from the Consulate in the evening. The return of the Interpreter from Singapore is daily looked for, after which Mr. Yang will resume all his duties in the school.

Ng Fok Kiung, who has been ten years a pupil in the school, was one of your Bible class, and is a candidate for baptism, was appointed assistant teacher in English, a few weeks since, and I trust he may fill his position as faithfully and successfully as Mr. Yang. He will hereafter be called "Woo seen sang," or Mr. Woo. All the boys seem pleased with his appointment, and several will be aspirants for the same honor at the end of another year. The semi-annual examinations have been well

attended by gentlemen who have expressed much pleasure at the progress of the boys in their English studies.

#### 6.—CHINESE STUDIES.

Of this department, I will not say as I was told the other day by a Chinese, that "it has no equal in the Empire!" but it gives me great pleasure, and has my entire approbation. The classics and compositions in the colloquial and Vung Le are still in charge of the teachers, "Ch'ing and San," whose reports of the studies and progress of each boy, I forwarded to you by last mail—and you will see by looking at said reports that even the smaller boys are far advanced in their classics, and that a number of the larger ones will have finished the usual classical course while they have yet two or three years longer to remain in school. This will allow them time for thorough reviews and the writing of "Vung chang," and I hope we may yet prove an exception to the remark that "Mission schools are inferior to the Native in classical attainments." All the boys write the Chinese character, some of them beautifully, and several have been writing "Vung chang" for two years; and their translations from the Chinese classics have been praised by most competent judges.

#### 7.—RELIGIOUS INSTRUCTION.

To this, I have, since we have lost your valuable aid, given more time than to any other. With the Chinese teachers, the first class (which now consists of eighteen boys) have studied the book of Deuteronomy and translated it into the colloquial—have committed to memory the book of Ruth and St. Paul's Epistle to the Galatians, copying the Chinese text of each, and learning from their own manuscripts—with me they have translated the same into English, committing to memory the English text and the answers to the questions in Dr. Turner's commentary on Galatians. They have also read by course, the intermediate books from Ruth to Isaiah, this by their special request, that I "might explain to them the hard words." It has given me much pleasure to see their increasing fondness for the Bible, and the intense interest with which they read some parts of it for the first time. The book of Job particularly excited their wonder, and they were so anxious to know "what became of Job," I was obliged to tell them ere they finished the history. "Proverbs" and the "Song of Solomon" they thought quite like their own classics, "only better." The Psalms they were so fond of reading, that I have for several months allowed them to use their prayer books, and read responsively the appointed Psalms at "evening prayers." In this reading they are joined by the class which I reported last year as consisting of eleven little ones, who had finished the Church catechism and commenced St. Mark's gospel—this class consists of twenty promising lads, some of whom have finished the gospel in the colloquial, and all of whom are daily studying the Bible in Chinese and English with careful and serious attention. Several have expressed a wish to be baptized.

Thirteen of the first class, and five of the second class, have made written applications to Mr. Syle to be admitted candidates for baptism, and to-day he has his first regular appointment to meet them as such in his library. I trust they have been moved to this by the Holy Spirit, as most of them for three years past have wished to be baptized, and their deportment in all that time has corresponded with such hopes and wishes.

This year we are to have the assistance of a gentleman (of one of the mercantile houses here) who has kindly volunteered to teach one of the Bible classes on Sunday afternoons. He had letters of introduction from Dr. Mason, of Boston, to yourself—is a communicant at the British Chaplaincy; and I was very glad to give him a class of the larger boys, which he has been teaching for several weeks.

In conclusion, I can only say again, “pray for us,” dear Bishop, and to the whole Church I would say, O pray for the Mission schools in China. Pray that the good work may go on until each province shall have its Christian schools, and the whole Empire, with that of Japan and the Isles of the sea, shall be supplied with wise and faithful *native* as well as foreign teachers and preachers of the gospel of Jesus.

With the earnest hope that it may please our Heavenly Father to enable you in health and strength, and with a single eye to His glory soon to return to your little flock in China.

I am, Rt. Rev. and dear Bishop, faithfully and affectionately yours,

LYDIA MARY FAY,

Teacher in charge of the Boys' Boarding School,

Episcopal Mission.

SHANGHAI, *March 11th*, 1859.

---

### LETTER FROM THE SON OF A MISSIONARY.

THE following note is from a youth of fourteen years of age whose parents are Missionaries of our Church in China. Additional interest attaches to it in the fact that the writer of it is deaf and dumb :

POUGHKEEPSIE, *May 30th*, 1859.

MY DEAR GODFATHER : I have just received your circular, dated April 21st, accompanying a copy of *Occasional Paper* No. 21, and it has made me think of a project of going to China, as a *Missionary to Deaf Mutes*, when I am old enough, and have acquired the necessary knowledge.

As China is now open to Missionaries, they are beginning to extend

their field of operations ; but only among the *speaking and hearing portion* of the people. No one has yet paid any attention to the *deaf mutes*. In the province that has been assigned to the Missionaries of the American P. E. Church, there are, the *Occasional Paper* says, 37,000,000 inhabitants ; and as the average proportion of deaf mutes to speaking and hearing people is 1 to 1,500, there must be about 24,500 deaf mutes in the province of Kiang-su alone ! Now this multitude has not received any religious instruction, and is not likely to receive any, for a long time ; and on account of this, I ask you to answer, as fully and as soon as you conveniently can, the following questions :

1. Have you, in all your Missionary experience, met with deaf mutes ?
2. If so, what was their number, and did they manifest any intelligence ?
3. Do you think the Chinese would allow a *foreigner* to teach their *deaf mute* children ?

The circumstances of my parents being Missionaries among themselves, and my being born in China, might be of use to me, in removing any prejudices that might exist in the minds of the Chinese, against intrusting the instruction of their deaf mute children to one not a *Chinese* by *ancestry*, as well as by birth.

I send this under cover to Mr. Denison, as I do not know where you are now. When you write, please to tell me when you will return to China.

I send much love to yourself and family. Some of my friends in Poughkeepsie have asked me, "When will Bishop Boone come here ?" Please to answer this question for us.

May God bless and preserve you all, is the prayer of

Your affectionate godson.

Rt. Rev. Wm. J. Boone, D. D.

---

## AFRICA.

### LETTER FROM BISHOP PAYNE.

TUTBURY, BURTON-ON-TRENT, ENGLAND, }  
May 19th, 1859. }

REV. AND DEAR BROTHER :—In God's good providence we are in this quiet town, spending a week with warm Christian friends, after three weeks amidst the stirring scenes of London.

I am thankful to be able to report a most decided improvement in my own health. Mrs. Payne, however, has found the climate thus far too cool for her delicate constitution, and she has suffered from bad colds. The weather is becoming more moderate every day, and we hope will soon



become quite comfortable, even for her. We have now made arrangements to sail on the 11th of June, from Glasgow.

Our sojourn in London was blessed with the privilege of attending the great May Anniversary Meetings. I need not say that we enjoyed "a feast of fat things." One was really wearied and exhausted in the effort to witness and participate in the ardent outpourings of loving feeling and effort at this season. At least a thousand of the ablest and best minds and hearts amongst the Clergy of the United Kingdom, with thousands of the choicest spirits among the laity, as well as Missionaries from all lands, were brought together; thus uniting the talent of all classes, and the most earnest laborers in every portion of the one great field, in sympathy, in prayer, in counsel, in effort, with one heart, and voice, and hand, to spread throughout the world the light of the glorious gospel.

I cannot describe my feelings as I saw by my side the Earl of Chichester, after a modest address, presiding at the Church Missionary Society's Meeting; the present Duke, descendant of the great Marlborough, in the humble tones of subdued, chastened, but earnest piety, pleading for the spread of the Gospel among the heathen; and the Earl of Shaftesbury, at the City Missions Society Meeting, standing up in the majesty of a strong, stern, vigorous body and mind, fitted alike to contend or endure, advocating, with all the boldness and earnestness of one knowing personally its inestimable value—all possible means for bringing to the knowledge of the masses, to all, *salvation through faith in Jesus Christ*. As he uttered the conclusion of one of his addresses, I could not but wish that they might be heard throughout the world.

Three features characterized all these addresses and meetings, most cheering to every earnest Protestant Christian.

First.—The sound *Protestant* spirit prevailing.

Second.—The frequent expressions of the earnest desire for an increase of the Spirit of prayer, as necessary to enable the society and the nation to meet their responsibilities. Frequent reference was made to the remarkable work of grace in the American Churches.

Third.—*The essentially evangelical Missionary spirit*; embracing, in its heart of love and benevolent efforts, the world of mankind.

The resolution which I was requested to move breathed the spirit of all the speakers and meetings, as it does the spirit of Christ himself—*"Resolved, That while we recognise the paramount claims of India at the present crisis, we deprecate any effort to check efforts in behalf of Africa, China, Japan, or any other unevangelized nations."*

And the contributions to the various societies show that the Christian Churches in England are striving to make their deeds correspond with the popular demonstrations in Exeter Hall. In every society, except that for Missions in Ireland, has there been during the past year a considerable

increase of funds and laborers. You will of course see at an early date, and I trust bring before our Episcopal Church—so much behind—as an incentive to good works, the receipts of all these societies.

I only give the statistics of a few which I happen to have.

Church Missionary society, Total in United Kingdom . . . . .	£146,376
Bible Society . . . . .	160,062
Wesleyan Missionary Society (about) . . . . .	130,000
City Missions' Society (over) . . . . .	35,700
Jews Society . . . . .	31,300
Total . . . . .	£503,438

Or, in our currency, the amount of \$2,416,502 40.

And this, I believe, represents little more than half of the numerous societies holding their anniversaries in London about this time. Oh, that our American Church, and especially our own Episcopal communion, speedily *manifest, more and more, their vital union with Christ, by giving of their abundance to the advancement of His cause!*

In comparing what we have done with that of others, I must confess I feel humble. I feel, I trust, a godly jealousy that we should, *in this most essential respect*, prove that we are at least, as much as others, a part of that body, the Church, which has for its Head the *living, ever-active, aggressive*, all-animating Lord Jesus Christ.

I remain, Rev. and dear Brother, yours very truly and respectfully.

---

#### LETTER FROM REV. C. C. HOFFMAN.

May, 1859.

REV. AND DEAR BROTHER :

As I have really been unable to copy and send my Journal for some months past, an occasional letter by the steamer will keep you informed of our work and welfare.

Our Easter Convocation was held at Cavalla, last week. I have had daily service at the St. Mark's Church during the week ; lecturing Monday, Tuesday, and Wednesday ; Thursday and Friday, Mr. Crummell took the services ; and Saturday, as we both were absent, I left the service with our excellent Warden, Mr. J. T. Gibson.

The attendance at these services was excellent, and I trust they were blessed to those who attended them.

The Convocation Services commenced on Good Friday, by a sermon from Bro. Rambo ; in the evening, we held our usual Missionary Meeting, and for interest and deep religious feeling, it has never, I think, been exceeded. It was well attended, almost every teacher and catechist in

our employ attended and made a report, and many made addresses besides. It lasted without weariness from 7 to 11, P. M. The Rev. Mr. Messenger presided; a deeper seriousness, and a more earnest devotion to their work, characterized the reports and addresses of the natives; and although their report of the state of the natives was far from encouraging, yet their spirit was such as to lead me to lively hope for the future.

The natives were represented as in a state of *stillness* and deadness. In some places they had violated the laws they previously had made in regard to the Sabbath, and openly profaned it, and in others new greegrees had been made. These things seemed to throw a seriousness over the native Christians, which assured me that they were awake to the welfare of their people. But there was *no discouragement*, faith, hope and trust were reposed in God; and the state of the heathen seemed to lead all to look *upward*, and animated all to go *onward*. And *this* was the encouraging feature in our meeting. It was a looking away from self up to Jesus our Captain; a determination to *go on* notwithstanding difficulty and deadness from those whom they desired to deliver from the bondage of sin and Satan.

Before our meeting closed, a young Krooman, whom I had baptized the Sunday before, came to me and begged to be allowed to speak and tell those present what God had done for him; leave was granted, and in broken language, he made a very interesting address. He had been twice sold as a slave in the interior—had been taken to the United States, and returned by way of England and Sierra Leone. His great desire was, as he said, to *learn the word of God* and *teach his people*. He now resides at Hoffman Station, and attends the School. The following day, Saturday, an early service was held for the natives, which was opened by Mr. Bedell, of Rocktown, addressed by S. Boyd, of Fishtown, and N. S. Harris, of Hoffman Station, and closed by our Deacon, Rev. C. F. Jones. This was an animated and interesting meeting.

At 10, we held our business meeting, at which we appointed the next Convocation of Rocktown and Rev. Mr. Jones the preacher.

At 11, we had services in the Epiphany, Mr. Messenger reading service, I preaching, followed by addresses from Rev. Mr. Rambo and Rev. Mr. Crummell. I was obliged to leave in the afternoon, for my duties here on Easter. On that day, at Cavalla, Mr. Messenger expected to baptize a native man whom the Chatechist, T. C. Brownell, had brought down with him from "Bohlen" Station. He gave good evidence of a renewed heart. This is the *third* convert from that Station. The other two are both growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

Easter-day here was a very delightful one. We had an early service at the Asylum (half-past six), at which our family and some of the neighbors attended. I suppose *you* will not be shocked by my telling you that

the girls had made a few wreaths of lovely flowers and bouquets which were tastefully arranged about the school-room. These were meet emblems of the joy that filled our hearts. Soon after my entrance, they chanted the Easter chant, "Christ's our Passover," and I made a few remarks on the day, and found they had all learned appropriate texts to repeat, which gave me the opportunity of extending my remarks. The Collect was then repeated by them, and the Epistle and Gospel read by them, followed by a brief exposition, previous to which they sang a hymn, and afterward the Easter hymn, "Christ the Lord is risen to-day," &c., and then followed prayer.

At St. Mark's the "Benedicite" was chanted very beautifully by the girls. Rev. Mr. Rambo assisted in the services, I preached, and the Holy Communion was administered to sixty-one of the Lord's people, many of whom were natives, and three were added to our number, a young girl from our Asylum, *Eliza Noel*; a native man, and a Colonist woman. Thus the Lord blesses our work among all classes. Our Sunday School was exceedingly interesting, and divine service was held at night by Rev. Mr. Rambo.

I should have observed that at the Convocation at Cavalla Station, neither Mr. nor Mrs. Hubbard was able to leave their room. They were recovering from a pretty severe attack of fever, and were very weak.

---

## JOURNAL OF REV. J. RAMBO.

*Cape Palmas.*

### DUTIES—INCIDENTS—PREACHING.

*April 4th.*—Returned this evening from Rocktown, where I had preached and administered Communion. Found Mrs. R. sick of fever at the Asylum. Her attacks, though not severe, are frequent—*once* a fortnight, lasting two or three days.

*April 5th.*—Mrs. R. much better. Was able to leave her room for awhile. Made my usual visits to the Colonists. Walked three miles to Jacksonville, and called upon several families and conversed with the members. Evening—wrote letters to go home in a vessel which leaves in a few days.

*April 7th.*—Hard rain early this afternoon prevented me from making my usual visit to my Station at Rocktown. We have frequent showers now preparatory to the regular rainy season, which may set in next month.

*April 8th.*—Went to Rocktown this morning in a hammock on the beach. Preached in one of the larger towns. Planted some seeds in my vegetable garden, which bids fair to produce well. May the spiritual gar-

den I am sent to cultivate yield also abundantly of the fruits of peace and holiness.

Returned by sea in a canoe to the Cape, and spent the evening with friends. We heard excellent singing accompanied by a melodeon.

*Sunday, April 10th.*—Morning, preached in Balla's town to fifteen persons. All were quiet—rather too much so, for one or two dropped asleep. I hope some at least were interested in the message which was delivered.

At night preached to about fifty persons in St. Mark's Church. The subject was, "Isaac a type of Christ." The morning congregation is much larger than this. It is quite necessary to enlarge the Church; and it is about to be lengthened thirty feet. Now the nave is about twenty-four by forty feet.

#### VISIT TO CAVALLA—LETTERS.

*April 13th.*—Yesterday we learned at the Asylum, that Mr. and Mrs. Hubbard were still quite sick at Cavalla. After attending the anniversary of the "Ladies' Benevolent Society" at St. Mark's, Mrs. R. and I left the head of the lake at 5 o'clock for Cavalla.

We took passage in a canoe. It was not a good one for the purpose; the centre of gravity was not low enough to make us feel entirely comfortable, for there were six persons and some baggage in it. No accident, however, happened. The lake is about seven miles long, and its average breadth about a quarter of a mile. It is a beautiful sheet of water running parallel with the beach—from 100 to 150 yards from it. We enjoyed the trip. At Graway we left the canoe, and Mrs. R. was carried the remaining three miles in a hammock, but I walked.

We spent part of the evening with our sick friends. They are very much prostrated, and their fever is hardly broken yet. For a week they have suffered much. They are calm and peaceful under their affliction.

*April 15th.*—We sent off some letters yesterday, per English mail steamer, and several more to-day by our American vessel. This morning we received letters from Bishop Payne, dated Madeira, and others from friends in Philadelphia, dated six weeks ago. These came per mail steamers. Those who have never been living at the ends of the earth know not the real value of the "good news from a far country which these friendly messages bring; nor how eagerly every line and word is devoured." We can now write monthly and receive letters monthly from home. These steamers have only been stopping here during the past five months.

Our invalids are better this morning—the crisis of the fever having passed. God be praised for his goodness. Rev. Mr. Messenger who is associated with Mr. H., is quite indisposed this evening. It now seemed necessary that I should remain over Sunday to preach all day at this station.

## AN ORDEAL—SUNDAY EXERCISE.

*April 16th.*—Visited the largest town at Cavalla this afternoon, to invite the people to church to-morrow. There was a crowd gathered in the centre of the town. A young girl, aged about *fifteen*, was accused of adultery. She declared herself innocent. She was, however, required to prove it by an ordeal.

Some palm-oil was heated boiling hot in a small pot, and a certain herb was put into the oil which, it is believed, renders the hot fluid harmless to the innocent. She was requested to thrust her hand into the hot oil to prove that her word was true—that she was innocent.

She hesitated some time before she did it. She was not indeed forced to do it—but had she entirely refused she would have been considered guilty, as it was her hand was of course much burned, and so she is now considered by her accusers, guilty of the crime. The punishment will fall heaviest on the one she may name as the partner in the guilt. A heavy fine will be levied, if not temporary banishment from the town.

*Sunday, April 17th.*—Preached morning and night at the Cavalla Station. The congregation in the Epiphany in the morning, numbered about one hundred and thirty, more than *two thirds* of whom belonged to the station—scholars, teachers, &c. The service was in Grebo, and the sermon was interpreted. Nearly all the people are on their farms still.

At night the service and sermon were in English. About fifty or sixty persons living at the station, were present, and gave good attention. If our mission had done nothing more during the last twenty years than to educate more or less thoroughly at least twelve hundred to fifteen hundred Grebo children and youths, in the principles and truths of the Gospel, it would not have been a failure. But it has done much more than this; at least one hundred of these youths have, as we trust, been converted to God. Thousands of adult heathens have been pretty thoroughly drilled in the Word of Life, and thousands more in several tribes have heard from the lips of our missionaries *something* of Gospel truth.

This evening the chanting and singing were excellent. The responses were audible and made by nearly every person present—and the sermon apparently understood and appreciated by most present. Catechised the scholars in the afternoon; it was to me a most interesting and profitable Sabbath. God was with us of a truth.

*Return to the Cape, April 18th.*—Mrs. R. was attacked again last evening with fever; but this P. M., she was able to return to Cape Palmas. We had a pleasant trip up to Graway in a hammock, then had a pleasant canoe ride. Mrs. R. was not much fatigued by the journey. We left the invalids at Cavalla better, and found Mrs. Hoffman at the Asylum, better than when we left.

*MISCELLANEOUS.*

On the 31st of May a meeting of merchants of Philadelphia was held in the rooms of the Board of Trade in that city, to welcome the Hon W. B. Reed, on his return from China. Mr. Reed, as Commissioner from the United States, in the prosecution of his mission, succeeded in negotiating a very important and satisfactory treaty with the Chinese Government—the particulars of which appeared in the public prints some months ago. The above meeting was held for the purpose of affording opportunity publicly to express gratification at the result of Mr. Reed's labors, and to hear from his lips a detailed statement of his doings as an agent of the government in matters above mentioned.

Mr. Reed addressed the crowded assembly at great length, and towards the close of his Address spoke as follows :

“ One other word, and I have done. It has reference to higher thoughts than any connected with political or diplomatic success. No one can pass even as short a time as I have done, in the dark, cold shadow of Pagan civilization, such as is found in China, or among what we may hope to be the ruins of Hindu or Mahometan superstition, without new gratitude that his lot is cast in a Christian land, and without the conviction that there can be no true, effective enlightenment without Christianity; and to speak more practically still, no one can see what I have, without recognizing the duty of acknowledging the enormous debt of gratitude to those devoted men and women who, as missionaries, are struggling for the conversion and education of the Heathen, and our obligation to sustain them. I went to the East with no enthusiasm as to missionary enterprise. I came back with a fixed conviction that, in its true and harmonizing power, and in its increasing influence on commercial adventure, it is, under Providence, the great agent of civilization; and I feel it my duty to add, that everywhere in Asia and Africa, among the Caffres in Natal, on the continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the zeal and success of our countrymen as missionaries of the truth is earnest and concurrent. I heard it everywhere, and from high authority. Their praises greeted me when, after the dreariness of a long voyage, I put my foot ashore at the Cape of Good Hope; and when, nearly two years afterward, I bade farewell to eastern lands, my last delightful duty was to visit, and for myself see, the largest missionary school in Egypt, kept and admirably administered by an American—a Philadelphia woman (Miss Dale), at Alexandria.”

The Rev. Dr. Stevens, Rector of St. Andrew's Church, Philadelphia, was present at the meeting, by special invitation, and at the summons of the Chairman made a brief address.

Dr. Stevens said that this was an unusual place for him to be in, and yet there was a moral sublimity in the occasion, rarely if ever met with in the public assemblies of this city. The audience had assembled to greet the accomplished negotiator of a treaty which, for all future time, would stand forth as the noblest specimen of American diplomacy. Its results were the opening of a great and almost unknown country, comprising a large portion of the globe, to the commerce of the world.

There is an adage that Commerce is king. This is a verity. Commerce *is* king. But there is a greater king, a King of kings. In reference to that aspect of the occasion, the speaker greeted the assemblage with no ordinary feelings. It was said by Euripides that "the first of chiefs is he who laurels wins, but buys them not with life." Most laurels won for human brows have been bathed in human blood, and those who wore them have wrested them at the price of slaughter. Fortunately, we have in our midst to-night, a great diplomatist, the chief of diplomatists, whose laureled honors are unstained by suffering, and untarnished by the production of a single pang to human being. That diplomatist is also a Christian, and owing to the Christian sentiments which adorn his character, he has prevented this government from imbruing its hands in blood to secure those immunities and advantages which have crowned his memorable mission.

What has been done for Christianity and for the cause of missions by this embassy to China and the diplomacy of Mr. Reed? Let us look at a letter from the Lord Bishop of Victoria, to the Archbishop of Canterbury. This distinguished prelate of the English Church says: "The American Minister, Hon. Wm. B. Reed, has been the first in his treaty with China to obtain an honorable mention and direct recognition of the Christian religion, and a voluntary offer of protection to Christian converts in the country. \* \* \* It is right that Christians on both sides of the Atlantic should know the advantages that have been procured for missionary labor, and the impediments that have been removed from the path of the gospel, by the noble work of the American Minister, Hon. Wm. B. Reed."

This endorsement is by a Bishop of the Church of England. It is but 300 years ago that Francis Xavier went to that country to spread the gospel. With great difficulty he landed at Macao, for to China proper he could not go. He therefore went to the rock which forms a line of demarcation between Macao and Chinese soil, and was heard exclaiming as he stood upon its summit, "Rock, when *wilt* thou open?" When the speaker was in China, but one port in China was open to foreigners. The missionaries then could do little more than translate the Scriptures, and prepare for future openings. But now the rock was open, and the mighty Empire of the East was ready to receive Christianity. In his fondest expectation, the speaker had never expected to see that day, yet *there* was the result, and Mr. Reed had accomplished it!



The Emperor of China himself has recognized the beneficent principles of Christianity. Mr. Reed has presented it to him as a religion which teaches its followers to do as they would have others do to them ; and the Emperor has been made to feel and recognize the sublimity of its tenets. Mr. Reed's mission has placed missionary efforts upon a different footing from anything that ever existed before. The native convert, instead of concealing his convictions, is now protected in cherishing and expressing them. Whether converted to the Greek, the Romish, or the Protestant faith, the Chinese are guaranteed entire exemption from molestation in the privilege of worship.

It is idle to deny the benefits which accrue from missions. Among a body of merchants like this, it cannot be questioned that, for most of the trophies of its success, commerce is indebted to Christianity. Religion has prepared the way for commerce, and commerce comes on in its wake, and reaps unnumbered and unmeasured benefits.

But the benefit is not alone to ourselves. It is to China equally with ourselves. Our distinguished fellow-townsmen has wrought out a practical exposition of the great truth that we should do unto others as we would they should do unto us. He has made it to be understood that ours is a beneficent religion. It was to his honor first to introduce it in a manner which rendered it operative at once. Kotzebue plumed himself upon an immortality because in passing an uninhabited island in the Pacific, he had planted a single esculent upon its shore, for the benefit of a future population. And because of that single potato which he then left to multiply for the benefit of posterity, he claimed to have been a public benefactor.

How much more, then, are we and future generations indebted to Mr. Reed, in that he has smitten the stubborn rock of Chinese bigotry, and caused it to well forth waters of benevolence and humility ! The celebrated Guizot, than whom a greater writer upon the subject never lived, maintains that Christianity is the most potent medium for human advancement. Christianize a people, and you civilize its rulers and infuse religious principles into its laws. Christianize the towns and villages of a nation, and you Christianize its cities, its great men, and its kings. If society is better, its rulers and laws are bettered in corresponding ratio.

The Chinese are, in many respects, a great people. They are great in their territory, great in their mechanical arts, and great even in their literature. Yet, alas ! they are debased. Idolatry exists among them ; infanticide is, unhappily, frequent ; polygamy is of constant occurrence ; tyranny is a characteristic of their government ; and woman among them is degraded and debased. By bringing to them the religion of Jesus Christ, all these evils are dispelled. The Gospel delves down into the strata of their iniquity, and the lowest stratum of it all is lifted up into the light of the Sun of righteousness. Woman is then elevated to her proper sphere ;

infanticide is abolished, tyranny is softened into moderation, and gentleness takes the place of brutality. Napoleon said truly, that what France needed was mothers. This is what China needs—Christian mothers!

Thanks to our distinguished minister to that country, the beginning of June, 1858, was to China as auspiciously glorious a time as was the Fourth of July, 1776, to this country of our own. The present occasion—as the speaker before remarked—was an unequalled spectacle of moral sublimity. Never before, in the history of this city, had the presence of an ambassador of Christ been requested at the reception of an ambassador to an earthly potentate; and yet the speaker felt honored by the invitation, and that he honored his Master in standing there to proclaim some of the results of this memorable embassy to the East. And this was equally honorable to the audience present—this introduction of the religious element into an occasion like the one in question.

The speaker closed by saying that it was to the credit of the city of Philadelphia that the first Protestant Missionary who sailed to China, in 1807, had sailed from the port of Philadelphia; that the first Bishop of China, in 1844, was ordained in this city; and that the first American Ambassador to open the portals of China to the blessed Gospel of our Lord and Master, was a native Philadelphian.

The remarks of Dr. Stevens were beautifully delivered, were listened to with breathless interest, and received with enthusiasm. At his close the audience slowly dispersed.—*Philadelphia Paper.*

## ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY— ENGLAND.

May 3, 1859.

### FINANCIAL STATEMENT.

#### INCOME.

	£	s.	d.
General Fund—Associations, Benefactions, Legacies, &c. . . . .	120	399	8
Fund for Disabled Missionaries, &c. . . . .		1,639	9
Total Ordinary Income . . . . .	122,088	17	10
Special Fund for India up to March 31, 1859 . . . . .		21,287	11 3
Total received in the United Kingdom . . . . .	£148,376	9	1

#### EXPENDITURE.

On account of General Expenses of the Society at home and abroad . . . . .	119,799	13	
Deduct charges on Special Indian Fund . . . . .		3,500	0
	116,299	13	3
On account of Disabled Missionaries, &c. . . . .		4,042	10 2
Total charges on General Fund . . . . .	120,342	3	5
Ordinary Income of the year . . . . .	£122,088	17	10
Ordinary Expenditure of the year . . . . .	120,342	3	5

## SPECIAL INDIAN FUND.

Last year . . . . .	24,717	16	11
This year . . . . .	24,287	11	3
<b>Total . . . . .</b>	<b>49,005</b>	<b>8</b>	<b>2</b>
Expended as above . . . . .	3,500		
Grants and Incidentals . . . . .	3,558		
Liabilities . . . . .	- 850		
		7,908	0 0
<b>Disposable Balance . . . . .</b>	<b>41,097</b>	<b>8</b>	<b>2</b>

The Local Funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing Statement. They are estimated at £15,600; making a grand total from all sources of £161,976.

## STATISTICS OF THE MISSIONS.

	1856.	1857.	1858.	1859
Stations . . . . .	128	136	138	141
Clergymen: English . . . . .	119	122	100	132
Foreigners . . . . .	54	50	50	49
Natives and East Indians . . . . .	30	46	47	51
<b>Total number of Clergymen . . . . .</b>	<b>203</b>	<b>218</b>	<b>227</b>	<b>232</b>
European Laymen: Schoolmasters, Lay Agents, Printers, &c. . . . .				37
European Female Teachers (exclusive of Missionaries' Wives) . . . . .				12
Native and Country-born Catechists and Teachers of all classes . . . . .				2100*
Number of Communicants (1856) 18,730, (1857) 18,787, (1858) 18,371, (1859) 18,560.*				

## INTELLIGENCE.

ARRIVAL OF BISHOP PAYNE.—Bishop Payne and Mrs. Payne arrived in New-York, in the steamer Glasgow, on the 25th of June. Their health is much improved since they left the coast of Africa. After an absence of seven years the Bishop returns to his native land to recruit his strength, worn out by incessant toil in his trying field; and we do earnestly hope that this may be fully accomplished. His visit is most welcome and will, we doubt not, result in largely increased interest in the missionary work in Africa.

HEALTH OF THE MISSIONARIES IN AFRICA.—The following particulars are given in a letter from Rev. C. C. Hoffman, dated Cape Palmas, May 13th, 1859: "I am reminded by my own feverishness this evening to give you the general bill of health. Brother and Mrs. Hubbard have been here for the last fortnight in much weakness; as soon as they were able to leave their beds at Cavalla they came here in hopes of recruit-

\* Returns from several Missions are at present incomplete.

ing, but it is only within a few days that they have been well enough to go down stairs. He suffers much more than she does.

“ Mr. Rambo has had frequent slight attacks of fever, but is now more free from them. Mrs. Rambo has them also frequently but is soon over them. They leave for Rocktown next week.

“ Mr. and Mrs. Messenger have not been very sick since their acclimating attack, although he suffers often from chills and fever, so that Dr. De Lyon had to go down last week to see him, and I to aid him in his Sunday duties. We left him better.

“ I was not *bettered*, however, by the trip, as I was unwell while there, and returned with increased fever from which I still suffer. Mrs. Hoffman, I rejoice to write is getting about again, and our hope, ‘ Grace,’ is in health.

“ Miss Ball’s health is quite bad, and I think she will have to leave by the first good opportunity for Monrovia, for a change. I doubt if she will stand this climate. By a voyage she finds temporary relief but soon relapses into a state of weakness.

“ So you see I can only give you a very poor account of our bodily health. That the Lord spares us and grants us such as we have we are thankful.”

---

ORDINATION OF MISSIONARIES FOR CHINA.—A special service will be held in St. George’s Church, in this city, Rev. S. H. Tyng, D. D., Rector, on Thursday, the 7th of July, 1859, at 11 o’clock, A. M. On this occasion several persons now under appointment to China will be ordained by the Rt. Rev. W. J. Boone, D. D., Missionary Christian Bishop.

The sermon will be preached by the Rev. William Sparrow, D. D., of the Theological Seminary, Fairfax Co., Virginia.

N. B.—Bishop Boone and Mrs. Boone, together with nine Missionaries recently appointed to China—three of whom are married—expect to embark for Shanghai in the ship *Golden Rule*, to sail on the 9th of July.

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, No. 19 Bible House, from May 15, to June 15, 1859.

FROM	FOR	ARTICLE.	No.	FORWARDED BY
<i>Md.</i> , thro' Adams Express.....	Rev. E. W. Syle, Chi	Two Parcels,..	46-7	
<i>Va.</i> , Miss D. T. Dickson, .....	Rev. C. C. Hoffman, Af.....	One Box.....	35	Brig "E. N. Roye."
<i>Pa.</i> , Rev. Wm. Newton, .....	Miss M. Ball,.....	" " .....	36	" " "
<i>Phil.</i> , L. M. Bond, Esq, .....	Rev. J. Rambo, ....	" " .....	37	" " "
<i>N. Y.</i> , Miss Currie..	Rev. C. C. Hoffman,	Three Boxes,..	38-9 & 40	" " "

One box from Calvary Church Sunday School, Clifton, Ohio, was sent direct, per M. C Stephens, for the Mission Schools at Cape Palmas. Value, \$70.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from May 15th to June 15th, 1859:

Maine.

*Gardiner*—Christ Ch., \$25 27;  
 Bp Burgess, for Chi., \$50;  
 S. K. B., for Chi. \$10;  
 Mrs. M. I. K., for Chi., \$15;  
 Mrs. E. K. S., for Chi., \$10;  
 Miss M. S., for Chi., \$2 50 ..... \$112 77  
*Hallowell*—Anonymous. . . . . 2 00 \$114 77

New-Hampshire

*Claremont*—From "S." for Chi. 10 00

Vermont.

*Bennington*—St. Peter's, for outfit of missionaries, Chi. 15 00  
*Northfield*—St. Mary's..... 10 00 25 00

Massachusetts.

*Great Barrington*.—St. James' Par., for Chi. and Japan, \$40; do. S. S., for Bohlen Sta., Af., 11 75..... 51 75

*Lowell*—St. Anne's, young ladies, for Af..... \$100 00  
*Newton Lower Falls*—St. Mary's S. S., for Japan ..... 14 52 \$166 27

Rhode Island.

*East Greenwich*—St. Luke's... 21 00  
*Newport*—Zion S. S., for ed. of Martha Littlefield & Wm. Cozzens, Af..... 10 60  
*Pawtucket*—St. Paul's, 7 S. S. classes, \$20 48; 4 do., for Af., \$12 85 ..... 33 33  
*Providence*—From a poor orphan girl to Bp. Boone, for Chi..... 10 00 74 33

Connecticut.

*Brookfield*—St. Paul's ..... 9 00  
*East Haddam*—St. Stephen's. 11 00  
*Hamden*—Grace ..... 15 75  
*Hartford*—Christ Ch. Miss. Soc., for the outfit of missionaries to Chi..... 25 00  
*Hebron*—St. Peter's..... 5 00  
*Waterbury*—St. John's, from a member on her death-bed ..... 3 00  
*Watertown*—Miss H. P. Bradley 2 00  
*Winsted*—St. James', for Af., \$3; for the Interior Sta., \$2..... 5 00

Zoar—St. James'.....	\$1 00	\$76 75
New-York.		
Amenia—From R. & M. II., for Af.....	2 00	
Brooklyn—Christ Ch. S. S., for Japan.....	25 00	
“ St. Paul's.....	18 00	
Delhi—From Charles Marvine, Esq., for Chi. and Japan.....	10 00	
Duchess Co., Glennam—St. John's Baptist S. S., for Af.....	5 00	
Factoryville, S. I.—Trinity Chapel S. S., for Japan.....	14 34	
New-York—Atlantic Ins. Co. Scrip paid off, and interest rec'd.....	54 80	
“ St. Ann's for Deaf Mutes.....	2 50	
“ St. John Baptist, from a member, \$5; for Chi., \$5.....	10 00	
“ St. Mark's, toward outfit and support of a missionary in Chi.....	1106 00	
“ From J. S. A., for interest of money loaned out, account of Trinity Church, Monrovia.....	403 37	
Piermont—Christ Ch., for Af.....	3 00	
Richmond, S. I.—St. Andrew's S. S., for ed. D. Moore, Af.....	20 00	
Troy—St. Paul's, from a member, for Chi. and Japan.....	40 00	
White Plains—Grace, for Japan, \$25; S. S., for Theodore S. Rumney Scholarship, Af., \$20, for Af., \$6; Chi., \$17.....	68 00	1782 01

Western New-York.

Avon—Zion, Hoffman Children's Soc., for Af.....	2 00	
Geneva—From the Misses Bridge, toward outfit of missionaries to Chi.....	25 00	
Livingston Co., Mt. Morris—Anon. mus., for Chi., \$25; Interior Sta., Chi., \$25.....	50 00	
Niagara-Falls—St. Peter's.....	15 75	
Oswego—Evangelist.....	25 00	
Paris Hill—St. Paul's, for Chi.....	5 00	
Port Byron—From “Clara T.,” for Chi.....	3 00	
Rochester—St. Luke's, \$75; Af., \$13; J. Dorsn, Af., \$25; S. S., \$22; for Cape Palmas, \$75 Teachers' Offering, for Japan, \$13 58; Last Offering of “Little Kate,” (ceased), for Rev. Mr. Hoffman, Af., \$1.....	233 58	359 33

New-Jersey.

Allentown—Christ Ch., for Af., \$7 50; Japan \$2 50.....	10 00	
Elizabeth—St. John's young ladies' Bible Class, for orphan asylum, Cape Palmas.....	22 00	
Shrewsbury—From S. F. C., toward outfit of missionaries to Chi.....	3 00	
Paterson—From Miss J. R. B. Borrowe, for Inter. Sta., Chi.....	10 00	

Princeton—From “A Lover of the Good Cause,” toward outfit of missionaries....	\$3 00	
“ From “X. Q. Q. A. T. E.,” for Japan.....	100 00	
Trenton—St. Paul's S. S., for Chi. and Af.....	5 81	\$153 81

Pennsylvania.

Carbondale—Trinity.....	12 00	
Germantown—Christ Ch. S. S., for school-house at Cavalla, Af.....	135 00	
“ St. Luke's, from a member, for Chi.....	50 00	
Great Bend—For China.....	4 02	
Honesdale—Grace.....	50 00	
“ Miss S. A. Snyder, for Chi.....	5 00	
Lancaster Co., Paradise—All Saints', from Mrs. A. Baker, for Chi.....	5 00	
Lebanon Co., Lebanon—Christ Ch., for Inter. Sta., Chi.....	8 16	
“ From J. A. L. S., for Interior Sta., Chi.....	2 84	
Manayunk—St. David's S. S., for Af.....	35 15	
Maylandville—Trinity, for ed. J. G. Drayton, \$20; Susan Allibone, \$20; brother and sister's savings, for Af., \$1.....	41 00	
Meadville—Christ Ch., \$15 58; S. S., \$35 85.....	51 43	
Montrose—St. Paul's S. S., for Af.....	6 00	
New London—St. John's.....	3 30	
New Milford—St. Mark's, for Chi., \$1 50; S. S., for Af., \$4 15.....	5 65	
Philadelphia—St. Jude's S. S., for Japan.....	10 00	
“ Cape Palmas Female Orphan Asylum Soc.....	1063 72	
Pittsburg—From I. H. Schoenburg, for outfit of missionaries to Chi.....	250 00	
Tamaqua—Calvary infant S. S., for Af.....	2 58	1760 83

Delaware.

Brandywine Village—St. John's Church, for Japan.....	2 00	
New Castle—Immanuel.....	37 31	
Wilmington—From Thos. Atkinson, Af.....	20 00	59 31

Maryland.

Anne Arundel Co.—All Hallow's Par., for Japan.....	23 02	
Frederick Co.—St. Paul's, for Af.....	1 45	
“ Zion, for Chi. and Af., \$18 48; S. S., for Af., \$2 67.....	21 15	
Pr. George's Co.—St. Geo. Par., ½.....	13 08	
St. Mary's Co., Charlotte Hall—All Faith colored congregation, for Af.....	2 06	
St. Mary's Co.—King and Queen Par., colored cong., for Af.....	3 32	
Talbot Co.—St. Peter's Parish, Christ Ch.....	22 00	
Washington Co., Hagerstown—St. John's Par., St. John's, for Chi., \$10; Jap., \$15.....	25 00	

Washington, D.C.—Trinity S. S.,  
for China, \$120 88; Miss C.  
Jones, \$18 75 Af., \$4 59 \$144 22 \$255 30

Virginia.

Albemarle Co.—Walker's Par.,  
Grace..... 24 18  
" Hopedale, children of. . . . 10 82  
Alexandria—Par. of Rapis, St.  
James', \$40; S. S., \$22 15. 62 15  
" The Churches, for Inter-  
rior Sta., Chi. .... 561 60  
Amelia Co.—Raleigh Par., \$11  
25; Chi., \$10; Af., \$10. . . 31 25  
Amherst Co.—Lexington Par. . . 2 00  
Berkeley Co., Hodgesville—Mt.  
Zion Ch. .... 75  
Charles City Co.—Westover  
Par., \$44 82; from Rev.  
Dr. Wade, for scholarship,  
Af., \$20; Japan, \$5; from  
Mrs. Wade, gen'l, \$3 50;  
Af., \$5. .... 78 32  
Charlotte Co., Cornwall—Roan-  
oke Ch., \$10, through L.  
B. W.; H. Carrington,  
Esq., \$10. .... 20 00  
Charlottesville—Christ Ch., \$12  
50; Af., \$147. .... 159 50  
Culpeper Co.—St. James' . . . 37 39  
" St. Mark's Par., St. Paul's. 15 22  
Eastville—Geo. Kerr, Esq., for  
Chi. and Japan. . . . 5 00  
Fairfax Co.—Theological Semi-  
nary, for Inter. Sta., Chi. 5 37  
Fluvanna Co., Columbia—From  
M. A. E. Carrington, for  
Japan. .... 5 00  
Gloucester Co.—Abingdon Par.,  
from "B. B." a little  
boy, for Chi. .... 1 00  
Greensville—Christ Ch. Sewing  
Soc., \$30; from a mem-  
ber, \$5; from do., for Jap-  
an, \$5. .... 40 00  
Hampton—St. John's, Sewing  
Circle. .... 10 00  
Halifax Co.—Antrim Par., from  
Mr. D. C., for Chi., \$5;  
Mrs. S. W., \$2 67; Mrs. E.  
B. E., \$2 50; Col. C. H. C.,  
\$2; Miss M. J. S., \$2; Mrs.  
C. S. E., \$1 50; N. T. G.,  
Jr., \$2 50; Mrs. S. E. F.,  
for Af., \$1; Mrs. N. C. B.,  
\$5 83; Mrs M. E. G., \$3;  
Rev. J. G., \$30; Mrs. E. S.  
E., \$4; D. C., \$10; Misses  
R. and E. L., \$2; Mrs. F.  
K. G., \$1; Dr. J. B., \$1;  
T. B., \$5; J. C. B., \$50;  
Rev. Dr. Grammee, in an-  
swer to Bp. Boone's ap-  
peal for Chi., \$20 . . . 151 00  
" Catawba Ch., through L.  
B. W. .... 5 00  
Hanover Co.—St. Martin's Par.,  
P. Nelson, Esq. .... 90 00  
" St Paul's, from Mrs. C. R.  
W., \$1; Mrs. Wm. F. W.,  
\$2 50; Miss L. W., \$2;  
Mrs J. D. W., \$1 . . . 6 50  
King George Co.—St. John's,  
½ . . . 10 00  
St. Paul's Par., for ed. of  
David, James Van Dyke

and Edward Lee Stewart  
Af. . . . . \$100 00  
Lancaster Co.—From W, Y. C.  
D. . . . . 50 00  
Leesburgh—Shelbourne. St.  
James, (\$10 of which is  
to be applied by Rev. C.  
C. H., Af.) . . . . 127 25  
Lexington—Grace, for Chi. . . . 43 00  
Louisa Co.—Green Spring Par.  
W. Gordon, Esq. .... 2 50  
" St. John's. . . . . 20 00  
" Silvania. " Pupils at " . . . 5 00  
Madison—Bloomfield Par. Pied-  
mont, Trinity Ch. .... 10 00  
Martinsburg—Trinity. .... 18 90  
Mecklenburg—St. Luke's from  
E. Tarrey, Esq. . . . . 3 00  
Middlesex Co.—Christ Ch. . . . 50 00  
Nelson—Nelson Par. .... 38 91  
Petersburg—Grace Ch., salary of  
Rev. N. S. Harris, Af.,  
\$166; for Interior Sta.  
Chi., \$50. .... 216 00  
Pittsylvania Co.—Camden Par.  
Epiphany. .... 10 00  
Powhattan Co.—Genito, Grace. 15 00  
Richmond—Monumental, for In-  
terior Sta., Chi. . . . . 250 00  
" St. Paul's, result of a col-  
lection at a meeting in  
the Lecture room and  
special contr. of mem-  
bers, for Interior Sta.  
Chi., \$687 77; from a  
gentleman, for Rev. C.  
M. Williams, Japan,  
\$50. .... 737 77  
Roanoke Co.—Salem Par., Big  
Lick, St. John's, from Mrs.  
E. Watts. .... 5 60  
Wheeling—St. Matthews. .... 90 95  
Williamsburg—Bruton Par. . . 5 00  
Miscellaneous—From Miss E.  
Rodman, for Chi. and Jap-  
an. .... 5 00 \$3135 33  
South Carolina.  
Beaufort—St. Helena for Inter-  
rior Sta., Chi. .... 1028 00  
Black Oak—Trinity. .... 40 50  
Blufston—St. Luke's for Interior  
Sta., Chi., . . . . . 55 00  
Camden—Grace . . . . . 47 00  
Charleston—Calvary, Whites  
for Af., \$5 85; Colored  
for do. \$4 50. . . . . 10 35  
" Grace, for Chi., \$1000;  
Working Soc., for sup-  
port T. C. Brownell,  
Af., \$100. .... 1100 00  
" St. Bartholomew's for Chi.  
\$12 50; Japan, \$11. . . 23 50  
" St. Luke's, for Interior  
Sta., Chi., \$50; S. S.  
" being first fruits for  
Chi." \$43. . . . . 93 00  
" St. Michael's, for Chi.,  
\$556 08; from a lady,  
for Scholarship in Mt.  
Vaughan High School  
\$25. .... 581 08  
" St. Paul's. .... 16 50  
" St. Peter's for Interior Sta.  
Chi., \$475; from mem.  
for Japan \$5. .... 480 00

*Charleston*—St. Phillip's \$20; for Interior Sta., Chi. \$276 47; J. J. P. Smith \$10 \$306 47  
 " St. Thomas and St. Davids for Chi. .... 30 00  
*Cheraw*—From "a Friend to Missions" \$50; towards outfit of Missionaries to Chi., \$250 ..... 200 00  
*Combahee*—Ascension, for Chi \$10 75; Japan. \$2 ..... 12 75  
*Columbia*—Christ Ch. for Interior Sta. Chi. .... 112 00  
*Grahamville*—Holy Trinity, for Interior Sta. Chi. .... 240 00  
 " St. Luke's Colored Cong. for Af ..... 10 48  
 " From Miss Welch for Af. . . 1 00  
 " From Rev. A. Wigfall, for Interior Sta. Chi' ..... 50 00  
*Pe Dee*—Pr. Frederick Par. for Interior Sta. Chi. .... 35 00  
*Pocolaligo*—From Rev. S. Elliott, for Interior Sta. Chi 100 00  
*Pineville*—St. Stephens and Upper St. Johns. .... 80 00  
*Richland District*—Zion, for Chi., \$37 50; Af., \$37 50... 75 00  
*Helena Island*—St. Helena Ch. 20 09  
*Spartanburg*—Advent, Chi. . . 10 00  
*Sumpter*—Holy Comforter .... 5 00  
*Waccamaw*—"Sigma's" annual pledge for ed. of child in Af. .... 20 00  
*Walterboro'*—St. Jude's, \$19; Japan, \$1 ..... 20 00 \$4902 63

Georgia.

*Savannah*—Christ Ch. for edn., E. Newville, Af. .... 100 00  
 " St. John's for Chi. .... 76 00 176 00

Alabama.

*Demopolis*—Anonymous for Chi. 2 00

Mississippi.

*Vicksburg*—"Church members" for Chi. and Japan. .... 25 00

Louisiana.

*New-Orleans*—Christ Ch. S. S., for ed. of child in Chi. 25 00  
 " St. Paul's, for edn. of teacher in Af. \$150 14; for ed. of a boy, Af. \$69 86. .... 220 00  
 " St. Peter's, from a lady. .... 5 00  
*Thebodeaux*—St. John's. .... 26 32  
*West Baton Rouge*—Bayous Par. J. L. Lobdell, towards outfit of Missionaries to Chi. .... 50 00  
*Miscellaneous*—From "Mary Kate on her second birthday," for Chi. .... 2 00 323 32

Ohio.

*Cleveland*—From "a colored layman" ..... 1 00  
*Cincinnati*—Christ Ch. S. S. for edn. of a child, at Cape Palmas Orphan Asylum. 75 00

*Cincinnati*—St. John's S. Se. \$300 00  
 " From Bp. McIlvaine and family towards outfit, &c., of ten Missionaries to Chi. .... 50 00  
*Cross Creek*—St. James'. .... 7 00  
*Delaware*—St. Peter's S. S. for Chi. .... 9 00  
*Granville*—From Rev. J. L. Bryan, towards outfit of Missionaries to Chi. .... 2 00  
*Huron*—Christ Ch. .... 2 00  
*Lancaster*—St. John's S. S. for Japan. .... 18 00  
*Medina*—St. Paul's, from M. J. H. H-ws, for Af. .... 3 00  
*New-Castle*—Missionary Station for Chi. Af. and Jap. 7 18  
*Perry*—St. Matthew's for Chi. Af. and Japan ..... 5 20  
*Portsmouth*—All Saints, S. S., for Af. .... 20 00 \$499 38

Illinois.

*Chicago*—Ascension ..... 10 00

Tennessee.

*Columbia*—St. Peter's, for Chi. 4 00

Michigan.

*Dexter*—St. James. .... 9 00  
*Grand Rapids*—St. Mark's for Af. .... 10 00  
*Kalamazoo*—St. Luke's S. S. . . 7 00  
*Marshall*—Trinity ½ ..... 21 53  
*Monroe*—Trinity, from Col. R. B. Smith, for outfit of Missionaries to Chi. .... 5 00 52 53

Indiana.

*Madison*—Christ Ch. \$15; S. S. \$20. .... 35 00  
*Richmond*—From a "Friend" . . 2 50 37 50

Missouri.

*Sharpsburg*—St. Jude's. .... 13 80  
*St. Louis*—St. George's S. S., for edn. of Stephen Gaway, Chi., \$25; Thomas Howell, Af., \$20. .... 45 00  
 " From E. S. toward outfit Missionaries. .... 1 00 59 80

California.

*Sacramento*—Grace, for Af. ... 30 00

Legacies.

*New-York*—N. Y. Bequest of Miss Mary M. Maynard 10<sup>00</sup> 00  
*Maryland*—Baltimore bequest of Mrs. Ann Neilson... 212 97  
*Virginia*—Antrim Par. Halifax Co. Bequest of Mrs. E. Bruce ..... 50 00 1292 97

\$13,388 18

Amount previously acknowledged... 57,024 38

Total since October 1st, 1858. .... \$73,417 56





For use in Library only

For use in 1918-1919

Princeton Theological Seminary-Speer Library



1 1012 01047 1714